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From Age to Age and for all Generations

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MY VOWS

To Prejudice . . . No Sanction

By William W. Clark

(Continued)

I will not voluntarily and consciously be a partner to prejudice. Prejudice is always an emotional reaction of negation and rejection, aroused by the external and accidental appearances of men or by stereotyped symbols which have even less than appearance, rather than by internal truth and reality. The result invariably is the injection of bitter conflict into human society. That is why it is so important for us, in this day and generation, to face the danger of prejudice and resolve that it shall have no voluntary place in our lives.

If we refuse to sanction prejudice, we find ourselves drawn toward deeds which will counteract it. That is why a consideration of prejudice has inevitably led us to an examination of the steps to be taken in the understanding of such deeds.

The primary steps were those of *analysis,* so that we might have genuine understanding of the situation. The secondary steps involved consideration of the *solutions.* In the last article we noted the necessity for action upon the basis of the best wisdom which we had, under God. The final step is to make an objective appraisal of the results of the action, as soon as they can be discerned.

A humble and honest review, for a better next time—this seems the required conclusion of our attempt at an approach to conflict which combines the best insights of religion and science. The thoughts and emotions of men involve them in such complex relationships that anything approaching a perfect solution to conflict is most rare. There is a best possible way to meet any given situation, and this is God's way; but even then the human beings involved remain all too human, and do not become angels. Part of the problem is always carried over into new problems, and continually new solutions need to be found. Because of our fallibility then, and because life goes on thrusting up conflicts, as careful and objective as possible a recheck on the way in which a given conflict has been solved is very important. An experience so safe-guarded will make us better instruments of God for the deepest understanding of new conflicts and for their solution.

For the purpose of appraising the effectiveness of an attempted solution to conflict, I am going to suggest a check list of questions which could well be asked. So that the reader may have the real feel of this process, I suggest that he call to mind a particular conflict with which he himself is familiar and to which a solution has been attempted. This conflict need not be one stemming specifically from racial prejudice, but can be taken from experience wherever personalities have clashed because of misunderstandings, stereotyping, bigotry, or partisanship of ideas or causes. If the reader has some such conflict in mind, here follows the check list to apply to it.

1. Were the *best* interests of the "under-dog" (person or group) in the conflict served?

2. Were they served in such a way that resentment against the "top-dog" (person or group) was significantly diminished?

3. Were the *best* interests of the "top-dog" served? In their service did genuine repentance (rethinking) take place?

4. Were they served so that hostility against the "under-dog" was significantly diminished?

5. Were real and basic issues met constructively (from a long-range perspective) or merely the superficial and obvious issues?

6. Was the spirit of non-violence multiplied, the spirit of mutual respect amid differences of opinion and conviction?

7. Were the results in keeping with service toward the aims of the Kingdom of God?

8. What specific lessons have you learned, for application to future situations?

FRIENDS MEDICAL SOCIETY

To the Editor:

We of the Friends Medical Society would appreciate a note in *The American Friend* concerning the more recent activities of our Medical Society.

Dr. Joseph Stokes Jr. is now Chairman of the Friends Medical Society. Our Advisory Committee consists of Drs. Joseph Stokes Jr., Jonathan Rhoads, George Perera and Huston Westover.

As yet we have not sponsored any medical projects, but hope to do so sometime during the early part of 1953. With this in mind, we now feel ready to invite into our Society interested members of the dental profession, and would very much like to know of any registered nurses who are similarly interested in the aims and objects of the Friends Medical Society.

All inquiries should be addressed to Dr. William Plummer, 319 South High Street, West Chester, Pa.

William Plummer III, M.D.

COVER PICTURE

Age and youth examine "Best Seller" —William B. Evans (left), eminent Quaker historian, and Lunetta Headley (right), Haverford College circulation librarian, examine a first issue of the first edition of the King James Bible. Published 342 years ago, the Bible is one of the jewels in a collection of rare Renaissance books given to the college by the late William P. Philips, New York businessman and lawyer. In the spirit of his gift, Haverford will allow qualified students to study from these original volumes under supervision. William Evans lives in Moorestown, New Jersey, and Mrs. Headley in Bridgeport, Pa. Many Friends will remember William Bacon Evans in his very acceptable ministry of visitation.

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Editorial . . . .

On Worship and Work

A NOTED surgeon is quoted as saying that if he had only a few minutes to perform an urgent operation he might take half the time to consider the best way of doing it. The waiting, thinking period for diagnosis is as much a part of surgery as is the incision. Either, without the other is hazardous, if not fatal.

Ordinarily, thought and action are not merely in sequence, they move together—one thinks, analyzes and works—in a single function. Yet there are times when the hand must be still, the body relaxed while the mind reviews the active life and surveys the way forward. Time is required for getting one's bearings, otherwise he may follow a course of action without purpose or direction.

The Meaning of Worship

These experiences of work and contemplation ordinarily come unconsciously, in a kind of rhythm, as one moves through the day. There is added value if now and then one's work is brought into the focus of sustained attention and *consciously* reviewed. Thereby thought and action may alternate, then merge wholesomely as one.

Worship, however, is not merely a way of reviewing, planning, and initiating action. It is, at heart, a meeting with God in the conscious search to know Him and His will; to find one's self in the lost-ness of that meeting place of the soul. One does not go into worship primarily with a utilitarian interest, to determine how best to improve his working life. Yet having gone into this trysting place of the spirit something happens to his work-a-day world. He is helped, not so much in the techniques of work as in finding the purpose and meaning of his work. His sense of values is sharpened, and he sees more clearly *why* he lives and works.

Worship then becomes a part of work, giving it character and contagion. These merge into one function as surely as do the analysis and the operation of a surgeon. Work becomes worshipful, like that of Brother Lawrence finding God as he toils among the pots and pans.

It is in this working phase of one's life that he can become effective. It is in his daily rounds that he and his neighbors make or shape the creative fellowship that is the warp and woof of their lives. One may not always know it, but the hidden hours of worship, the closeted prayer has helped to make the difference.

The Religion of a Church Worker

It is easy to let life slip at the point of worship. It is easy even for a church worker to accept work itself as his religion. We are indebted to the Epistle of James for the reminder that faith without works is dead, but the reverse can also be said—work without faith, spirit, meaning, is empty and dead. Neither faith nor good works alone can save one.

If works, even "good works" are not religion then we should be careful as a church or a religious body to see that the Meeting for Worship is given the central place. Work, not even that of a missionary, or a Service Committee worker, is adequate by itself. There should be no appointments to responsible positions of persons who are not, in spirit, local Meeting people. They should be persons concerned both about the Meeting for Worship and the Meeting for Business. Their work may take them from their home Meeting, but they can find a Meeting for Worship somewhere. There is no proper substitute for being a local Meeting Friend. No amount of activity by a person in Yearly Meeting or Five Years Meeting service can suffice.

Unless we see that point we have missed "the idea" of service as conceived in Quaker life and thought. We can never save the Society of Friends *at the top* if we lose it *at the roots*. Indeed, for Friends there is no "top," there is only a group of Friends and Meetings of Friends cooperating, under whatever name.

In The Local Meeting

This is also true within the limits of a local Meeting. There are members who will prepare suppers, sand floors, build additions and do the painting, but who rarely if ever attend the Meeting for Worship. More puzzling yet are those who accept very active responsibility in the work of Christian education, but the moment Sunday School is over take their children and leave. This is tragic, for what is "Christian education" in which the teachers do not worship and educate for worship? Such a function can become like sounding brass or a tinkling cymbal.

We need to take stock, review our appointments and ask whether the central idea is dying and the inner spiritual spring drying up. There is no substitute for conscious purpose, a guiding motive, a sense of direction and a spiritual insight, especially by those who are given responsibilities. Not even in an office can "efficiency," so-called by the training schools, be safely accepted as a substitute for spiritual life. There is no other place in the Society of Friends where the life of the Spirit is better fostered than in the local Meeting—and particularly in the Meeting for Worship.

E. T. E.

On Youth Mission to India

By Eleanor Zelliot

Eleanor Zelliot is the Five Years Meeting of Friends delegate to the Third World Conference of Christian Youth, held December 11-25 at Travancore, India. She traveled, with other members of the American delegation to the Conference, to France, Switzerland, Germany and England, and was able to visit Friends Centers in some of those countries as well as to meet with Christian youth groups in company with the other members of the delegation. This was written en route.

AT TIMES during this trip I have felt that our American delegation to the Travancore Conference was more of a curiosity to Europeans than the latter were of interest to us. Although we call ourselves the "American delegation," we include among our nineteen members a boy from Sierra Leone in West Africa who has been studying at Harvard for five years, a girl from Korea who has also been in the United States, two Canadians, and an assortment of Americans ranging from Chinese-American and Negro to a six-foot-five Nebraska farm boy. The group is a fine one, and our itinerary in Europe has been well planned to give us the widest possible view of European youth as well as the maximum of sight-seeing.

At four places I was able to leave our planned tour in order to visit Friends Centers. Our time in Europe was so short (ten days) that my acquaintance is very superficial, but nevertheless I feel as if I have quite a varied picture of Friends work in Europe.

Meeting Friends Abroad

I spent a morning in the Paris Friends' Center on Avenue Mozart, which was the headquarters of the Quaker U.N. team last year. This high level diplomacy work is being continued in some degree as Eric Johnson, head of the Center, is arranging monthly meetings for discussion among the younger diplomats who live in Paris. At the other end of the social ladder, the Center works with the refugees who still come, ten or more a day, seeking help, both material and spiritual. I glanced through the door of the "barracks" as Jo Noble took me around the Center, and saw a handful of figures sitting silently in the dim light, waiting patiently for some sort of help. It was one of the few sad sights I saw during our two packed days in the gay city. The Paris Center also works with student groups, with the numerous but often weak pacifist organizations in the city and serves as a center for QIVS (Quaker International Volunteer Service) and the A.F.S.C. school affiliation program.

In Geneva, our schedule was so tightly packed with visits to the U.N., the old League of Nations buildings, the World Council of Churches, the headquarters of the World Student Christian Movement, the World Y.M.C.A and Y.W.C.A. headquarters, and the famed Institute of Ecumenical Studies, that I was unable even to glimpse the well-known Quaker Center there, but I did hear of their work from members of these international and interdenominational bodies, and I saw notices of Friends Center activities on various bulletin boards in other buildings.

Centers of Light

A few days later, in Braunschweig (Brunswick), Germany, I spent several hours in the Neighborhood Center and was very much impressed by the atmosphere and by the work of the simple barracks building there. The Center was built by a work camp and by German Friends in an area surrounded by ruins. Much building is being done in Northern Germany now, but ruined buildings still stand among the new, creating a strange impression of death and life, the old and the new, standing together. The German Center is now entirely staffed by German Friends, and maintains a remarkable number of services for refugees and the poor, such as a laundry, a shoe repair shop, handicraft materials, a library and meeting rooms. I shared the noon meal of cauliflower and potatoes with the group, and contemplated the meaning of service like this while an unintelligible flow of German went over my head. Meeting for Worship is held three times a month at the Center and once a month at the home of Adolf and Gertrud Beiss, German Friends of long standing whose home seems to serve as a center for a number of visiting Friends.

Near the Center, underneath a nearly completed new apartment house, is a "bunker," air raid shelters serving as homes for the homeless. One of the Center Friends took us here to visit a family she knew and to inquire about one of the boys who hadn't attended the story session for two days. In the bunker, this family of five lives in two very small cubicles, without air or natural light. Some of the families here are refugees, some are Braunschweig citizens unable to find other housing. Particularly to people like these, the Center represents a place of fellowship and hope, as well as furnishing basic material help.

The Quakercentrum in Amsterdam creates quite a different impression. It is in a very good residential section; in fact, some Dutch Friends would prefer a less refined neighborhood, but the corner house on a little square bordered a few blocks on each side by a canal, makes a delightful place to visit. At the Quakercentrum, I talked with Kiek Franke, social worker at the Center; Jo Hofman, Executive worker in the Yearly Meeting whose office is at the Center; and Leonie s' Jacob, a Friend from The Hague who is serving as temporary hostess.

As in Paris, I found that myriad Friends had made their way to the Center last summer either going to or coming from the World Conference. These Friends discovered, as did I, the enormous amount of work the very small continental Yearly Meeting is doing. Holland Yearly Meeting, with only some ninety Friends, maintains, with the help of Friends in other countries, this Center which does social work with refugees, work with students, and a great deal of work with Quaker literature and pamphlets such as "Steps to Peace" and the new disarmament pamphlet published by the A.F.S.C.

In Continuous Service

Back of the present work in these continental Friends Centers, and coming to the surface occasionally, is the memory of Friends wartime labor with refugees and Jews. A vivid reminder of the efforts many Dutch Friends made for the Jews is a beautifully carved offering box, to be found in the Meeting Room at the Quakercentrum, made by a Dutch Friend while he was imprisoned in a Concentration Camp. Both Dutch and French Friends have a dramatic but seldom spoken of memory

of aid to fleeing Jews during the terrible days of the occupation. To go from Paris to Germany and back again to the Netherlands, a country which suffered under the occupation, is to be forced to think deeply about the tremendous evil inflicted by man, and the spirit of love which can and does rise above that evil everywhere.

Many Friends visited Friends House in London last summer and in previous years. My only uniqueness is that I was the *only* American Friend in evidence, and so was able to visit with George Gorman, our English correspondent to *The American Friend;* Bernard Canter, editor of *The Friend* (London); Stephen Thorne and Stanley Forward, English Friends who have traveled in the United States; Harry Silcock, Secretary of the Friends World Committee for Consultation; and Roderick Ede, head of British work in India. I shall represent the Friends World Committee as well as the Young Friends Department of the Five Years Meeting at the Travancore Conference, and so spoke to Harry Silcock about the interest of the Committee in this Conference.

Mine was a hurried but a varied view of Quakerism in Europe and my impressions may be inaccurate, but I left with a sense of fellowship, of deep religious sincerity, and of *strength,* despite the smallness of numbers.

CHURCH WOMEN SCORE!

Men hold three times as many church offices as the women, but the women do twice as much of the church work as the men. These facts are based on a study of farm families in six southeastern states.

The Rural Department, Drew Seminary, Madison, N. J., in a study of 341 churches found that the men were willing to work but no one was asking them. The pastor leans heavily on the women when there's something to be done.

The winter is the best time for men to work for the church. Here are some of the jobs men prefer: digging a basement for a social room, refinishing the old floor or woodwork, making tables or cabinets for the Sunday school, making a church bulletin board, hauling coal or wood for the church and parsonage, and remodelling the parsonage.

The bulletin describing this study of 341 churches is entitled "Men Working" (30c) and describes 40 different kinds of work men do for their church.

"I cannot say enough for labor gifts," says one pastor, "where the men turn out and do something together as a group."

Woman's Part in Quakerism

By Elizabeth Martin-Clark

The author of this article is an English Friend, living at The Penn Club, 22 Bedford Place, London. Staying with a small group of Friends during the Tercentenary, she was inspired by their discussion of this topic.

THE Tercentenary Celebrations in Lakeland, England, brought to birth in the Ambleside group of Friends, on the last evening of our stay together, hopes and concerns which had lain dormant and which stemmed from the simple direct testimony of the 17th century Friends. It was their affirmation that men and women have an equally responsible part to play in religious and social life, which kindled to a new form in my mind. I tried to communicate to our mixed group of Americans, British, one Tasmanian, and one Greek, the sense that the essentially feminine creative values, expressed through women but also in men, should be cultivated and lived more consciously if we were to be loyal to that early testimony.

By the end of the evening's discussion I felt that this wide need in the United Kingdom was realized also in the United States where already there were groups of women actively concerned about women's problems. Ought we not however to reconsider this early 17th century testimony, in view of the appearance of world Quakerism and the social complexity of modern civilization?

Woman and Social Change

The last seventy-five years have seen tremendous changes in the social institutions having to do with women, and at the same time show a world-conscious Quakerism how differently she has lived under different national traditions. In Western Europe, the British Commonwealth for the most part, and the United States, there is an insistence on monogamy for married life; in many Eastern countries and barbaric societies the harem is still known. The social status of the unmarried and widowed woman has varied greatly, from old institutions of the East like suttee and the purdah, to the entire rejection in the United Kingdom of the strict Victorian chaperonage system and the experiment of "companionate" marriage, in the West.

The position of the Turkish women in a modern Mohammedan European country and the rejection of the morganatic marriage for the Duke of Windsor in Britain, are two dramatic incidents in this rapidly changing status of Woman in modern society. Does not this external change indicate what great development is going on in woman herself? For lack of space I say nothing about education, economics and politics—the world over. Is the Society of Friends not concerned with the struggle which lies behind all this and with its outcome?

Woman and the Inward Life

But this modern need is profound and intimate as well as universal. It is no neo-feminist movement which we are trying to launch. Modern knowledge about individuality shows that every individual possesses both masculine and feminine traits. Society, however, rightly does not like masculine women, nor does it approve effeminate men. So it would seem that the masculine in every woman has to be nicely balanced with the feminine to preserve her essential woman-ness, and the feminine in the man adjusted to the masculine to keep clear his essential male-ness. So we find we must expand the Friends' 17th century witness of "equality" and that not only have men and women an equally responsible part to play in modern life, but it is not the same part. Moreover, it is on all levels as important for man that woman should play her part as it is for woman that man should play his.

Indeed, are there not professions and jobs outside the home which are specially suited to women's skills and in which she would spontaneously feel herself at home? And do men hold all the most responsible positions because they are better suited to them or is it merely traditional to our civilization?

Woman and Religious Society

The 20th century Friends have continued to affirm the 17th century testimony about men and women. But when we Friends accept equality of ministry in worship and opportunities for service in the private life of the Society, do we ever ask ourselves about the other branches of the Christian Church and of the great world religions?

Have we not rather been content to accept as perfect the position handed down to us, a small social group? And yet changes in the western churches have been appearing. The (Free) Protestant Churches of Britain

now allow the ministry of women (the Anglican only in the minor order of deaconess). The Roman Catholic Church still insists on men only in its priesthood and also on their celibacy. But recently it has taken the most important step of defining as a dogma the Assumption of the Virgin Mary.

This was fully affirmed and celebrated in 1951 in St. Peter's at Rome, by the Pope. It is the spiritual signficance of the Assumption which is so important, for it insists on the potential divine quality of womanhood as seen in the character of the Virgin Mary who gave birth to Jesus the Christ. Already in the European Medieval period she wielded an enormous influence on religious life. Her compassion for those in trouble and for the sinner, rivalled even that ascribed to Jesus Christ himself.

Woman's Creative Gifts

Woman's supreme contribution to society on all levels seems to be her intuitive understanding of relationship. This, if rightly used, means she can be reconciler, help folk to find their social niche and launch them into new spheres. We notice, if we look at a woman at her best in her home, that it is she who keeps the whole together, who can integrate the members of her family and finally can cherish and help them to grow up and go out into the world with new gifts. Birth, marriage and death have been her special concern—the birth of new relationship, its consummation and its severing at death. She brings forth the new-born, the ritual of marriage is supremely hers and so has been the preparation and embalming of the dead. If the pattern of our life-relationships is to be seen in our home circle when we are children, then the baby girl not only has the relationship with her father as an indication of life with her husband-to-be, but also has close relationship with her mother who points the way to her own motherhood. So she experiences a doubly important relationship with man and woman.

But woman's understanding of the art of relationship is not only used on the physical or even mental plane. Most of us will remember it has often been realized in meeting for worship in the vocal ministry of a woman. As for the contribution of woman in silent ministry, it is impossible to say either how far she contributes to integration or how far, by not being fully herself, she prevents it.

Woman and Evil

But Woman's feeling for creative relationship is also concerned with all growing things. We may recall the lines about the Virgin Mary:—

All things rising, all thing sizing
Mary sees, sympathising
With that world of good
Nature's motherhood.

Woman is the one who trains the young in the way they should grow. In understanding this type of education mankind has progressed more than in any other. The good mother probably did not need to be taught much! She knew intuitively; but what did she know? A story about a child of four years illustrates well:

A youngster ran to open the restaurant door just as the grown-ups were finishing their meal. But she could not reach the handle. Her mother followed quietly, gently lifted the lassie up to allow her to open the door. A wise mother! She encouraged initiative, but was with the child in case of danger. She allowed the experiment of opening the door and yet it was she who enabled the child to do so. Is not just this type of insight needed for the misfits, the half-grown-ups and even the anti-social types in society today? And is not this the creative Christian way of helping others and ourselves to become children of God?

* * * *

These are important inward traits of the "other side" of man, viz. of woman, the full realization of which would help to fill up that fullness which is the Christ, a fullness which the New Testament says is neither Jew nor Gentile, bond nor free, neither male nor female: it is cosmic. With divine imagination, we half create and half perceive the life that flows from us, not ignoring tradition but keenly aware of the present and the future. We have seen that Woman has special gifts for modern world society and that men have great need of her service. But she is unaware of her diffidence (the opposite of which is not aggressiveness) and of her ignorance of herself (the opposite of which is not to adopt the masculine way). Are modern women Friends content to enjoy the inherited condition of equality within a small fellowship? Or will they go out and be moved by another hill-top vision?

It is my firm conviction that there is a connection between movement of body and movement of mind. For this reason I think that the ideal school is a traveling school. Education given in a closed schoolroom is cut off from most of the strenuous drama of life. A fixed class room education destroys the natural harmony of body and mind, so that the body remains unskilled and the mind listless. It gives familiarity with words but not with things. —R. Tagore

SECRETARY-GENERAL FOR U.N.

Since the resignation of Trygve Lie as Secretary-General of the United Nations, there has been much speculation as to his possible successor. One person being considered for this responsible position is Charles Malik of Lebanon.

Charles Malik was born in the hinterlands of Lebanon forty-five years ago. His education began in the Tripoli Boys' High School, an American-supported institution. Later he received his bachelor's degree from the American University at Beirut, his M.A. and Ph.D. from Harvard. He returned to Beirut and became professor of philosophy at American University, a post he held from 1937 to 1945 when he was sent by Lebanon as its first Minister to the United States. He represented his country at the San Francisco Conference and became its first delegate to the U.N. In the U.N. he served as president of the Economic and Social Council in 1948 and also served as chairman of the Commission for Human Rights.

Charles Malik seems to be a man who inspires trust. Two years ago when Secretary-General Lie first tried to resign, Malik was said to be acceptable to most Western nations as well as being one of the few Russia was then willing to accept. It is not clear whether he would still be acceptable to Russia after his straightforward analyses and critiques of Communism. Still, Russia may be willing to accept him since they know his approach to every situation is based on its own merits and without bias.

Charles Malik sees the present struggle as infinitely vaster than the conflict between capitalism and communism. He believes it to be more profoundly a clash between materialistic secularism and the spiritual heritage of the civilized world.

Dr. Malik's intimate knowledge of the problems of the Middle East, one of the world's most explosive spots, would be extremely advantageous to one in the proposed office. Also the selection of an Asian would go far to dispel the rather prevalent idea that the U.N. is the special province of Americans and Europeans.

We could expect this major philosopher-statesman to lend objectivity and honesty to the leading position in the United Nations.

We missionaries who go out to the hungry masses are usually very harmless people, but we carry a Bible with us which contains social dynamite. It arouses tremendous longings and hopes . . . It sets . . . minds free . . .

Dr. Frank Laubach

Helping Junior Highs to Worship

By Dr. Lowell Brestel Hazzard

THERE are many things which I am accustomed to say to audiences on worship which it will not be necessary to say to you. But perhaps we can share our discoveries and find profit from this hour. As we talk together the focus of our attention is going to be on Junior High groups. I hope that it will not be too far removed from the needs of those whose work is largely with younger children.

This is an address, in condensed form, given to a meeting for Childrens' and Youth Chairmen of the Five Years Meeting, held at Quaker Hill in Richmond, Indiana, Olaf Hanson of the Children's department of the Board on Christian Education, serving as Chairman. Dr. Lowell B. Hazzard is Professor of Old Testament, Westminster Seminary (Methodist), at Westminster, Maryland.

Making God Real

I. Let us begin by saying that the major problem that all of us face in leading any kind of worship, with whatever age group we work, is not a problem of techniques. It is a problem of the *reality of God.* We cannot truly worship a God whom we do not really know. When God is unreal, worship becomes a form, no matter what patterns of worship we try to use. Our first task, therefore, is to address ourselves to the problem of the Junior High's experience of God.

How can we lead these Junior Highs, active, restless, boisterous, giggling, the product of our almost entirely secular culture, to an experience of God that is in the least real and meaningful? It seems to me there are two or three handles of which we can take hold.

1. One is the Junior High's *appreciation of beauty.* It is not a newfound thing with him. He had it when he was a little child

> "Childish faces looking up,
> Holding wonder like a cup."

It got a little overlaid when he was a Junior. But now here it is again, with a new sensitiveness, a new maturity, a new wistfulness, a new yearning.

He easily becomes hushed in the presence of the sunset. His whole soul goes out in the darkness, before the glow of the campfire or with the aspiring candles. He will exclaim with you at the symmetry of the snow flake pattern or the wonder of the crystal. The Junior High is susceptible to the "mystic harmonies, linking sense to sound and sight." Here is a handle we can get hold of for worship.

The main trouble with this handle is that it requires withdrawal for the finding of God. We do not want to rely on it too much lest God seem to be remote for ongoing life and the experience of Him kept for special places. "God is very real at camp," the Junior High says, "but not at home." And therein lies tragedy.

2. May I suggest, therefore, a second handle? The second handle for a real experience of God that I think we can get hold of, is the Junior High's *native idealism.* All too soon he will become like his elders; a "realist," cynical about any possibility of a new world; content with the status quo, lest attempting to do anything about a bad situation, he make it worse.

But the Junior High isn't there quite yet. He hasn't had enough experience to say of any approach to a hard problem of living, "We tried that and it didn't work." *He flames.* And in his flaming there is a handle to get hold of to bring him close to God.

Try out the Junior High group on a get-at-able problem of *racial injustice.* Touch them with the plight of migrants or Korean refugees, or displaced persons. In their quick responsiveness and their eager action, they will be at the doorway that leads to God.

3. The third handle is the handle of his *new thoughtfulness.* The Junior High is quite conscious of the fact that he is growing up. He is not a child. While he is frequently very childish, he does not want to be treated as a child. But if we can get sufficiently *en rapport* with him to have him share with us his half-formed thinking, if we will go along with his eager questionings and searchings, if we will not try to substitute pat answers for thoughtful seeking out there where reality touches mystery and finds it real too, the Junior High and his teacher together will come upon God.

In beauty, then, in idealistic service, and in real and earnest thinking about life's deepest problems, God does become real even to Junior Highs.

Worship—Informal, Personal

II. Now then, when the Junior High has begun to sense a real object of worship, how can we help him worship God? Here are two or three rules. You will be able to suggest others.

1. Never formalize the worship. That does not mean that it will not have a pattern. It will. But it will find its own pattern. One of the tragic things is to see a group, just beginning to move into a sense of the reality of God and then to have some bustling adult leader kill it dead by saying, "Now it's time for our worship service."

Have perhaps less formal worship. But be alert to the moments of emerging God-consciousness and give space to wonder, to quiet communion, when the Junior High unaccountably feels like being quiet, to the faltering prayer that shapes itself in the stirring mind, to the right hymn that just expresses the thing that no one quite knows how to say.

2. *Introduce him to the rich worship resources* that are available in the literature of the church. Make a place for contact with worship resources, not in constructing services, but in *sharing appreciations* in our time of study together. Many a Junior High girl has a poetry scrapbook which she will share with you when she becomes sure that you "won't laugh." Many a Junior High boy never knows until you help him see, that there are prayers like the Navajo Indian prayer,

> Lord of the mountain,
> Hear a prayer for cleanness.

A sensitive student of the Bible can make Junior Highs thrill to some of the great Psalms:

> The voice of the Lord is upon the waters,
> The God of glory thunders.

Introduction to worship resources is a potent way of helping Junior Highs to worship.

3. *Be the companion* of your Junior High boys and girls. Worship does not flourish under a sense of strangeness. There must be relaxation for true worship. There is only relaxation when counsellor and youth constitute a true group, and the youth are a group together. Work, therefore, for the true group spirit and worship will come more easily.

Beyond and Beneath Techniques

III. I have not talked about *techniques.* Honestly, I don't know any. I have not referred to the *importance of*

carefully screening the elements that are used in your more formal worship services. Oh, how we sin at this point! I was in a Senior High group a few weeks ago where the songs used were songs with theology that those youth could not possibly have understood. So they sang lustily what amounted to nonsense syllables, thus deepening the sense that religion is essentially meaningless—a fringe that all good people append to life.

I have only tried to throw out a challenge. The basic need for worship is *reality*—reality and a sense of *humility*. If we have these and communicate them to our youth, not lecturing to them and seeking to impose an attitude on them, but by being with them, I am sure that they will surprise us again and again by their sensitivity.

Junior Highs are not fun to try to manage. They are fun to live with. They do not respond to forcing very well but they do grow a lot between the ages of twelve and fourteen. And God is in the growing. If we and they are growing together we shall meet God frequently along the way.

APPRECIATION FUND

All who attended the World Conference at Oxford know in some measure the circumstances under which British Friends entertained the Conference. We know it was a brave undertaking and was courageously carried through. We know also the difficulty, even the impossibility of British Friends coming to America, due to currency regulations.

We were able to visit them. Let us make it possible for some of them to visit us.

A special travel fund is being raised for that purpose. Make remittances to The Friends World Committee (American Section) and mail to 20 South 12th Street, Philadelphia 7, Penn.

INTERRACIAL PROGRESS

Great progress is being made in providing educational opportunities for the Negro, especially in the South. Each year finds more Southern state universities and colleges admitting Negro students, with every indication of general approval on the part of the white population. The handwriting is on the wall. The democratic concept of equal educational opportunities will soon be practiced in every state in the union. It is safe to predict that another ten years will see Negroes able to matriculate at almost every tax-supported school in America.

Phoenix Newspaper Service

That we might be made whole

The Total Gospel - - - London Reflections

AMONGST the churches in this country there has been a growing awareness that far too little attention has been paid to the aspect of healing in the Gospel of Jesus Christ.

As an instance of this The Anglican Convocation of Canterbury recently asked the Archbishops to set up a committee to inquire into the matter, and to commend thought about it to the clergy.

A similar awareness is to be detected in our own Society. For many years a group of Friends have associated together in the Friends Spiritual Healing Fellowship, in order to serve those who are in need and to spread the concern among their fellow members. Today the Fellowship can not only point to a substantial following of Friends who subscribe to their News Letter, but also to twenty-five groups in various parts of the country. The Fellowship is not one of the Society's standing committees, for it is aware that official status must await full recognition by Friends in the monthly meeting areas, before the Yearly Meeting could give its support. Nevertheless, the importance of the witness and experience of the Fellowship is gaining appreciation by members as is indicated by the large numbers who attend their annual meeting held at Yearly Meeting.

The Central Library at Friends House has taken charge of books on the subject on behalf of the Fellowship. For these there is a steady demand. Much interest was aroused during last Yearly Meeting when the Medical Superintendent of the Retreat, the Quaker Mental Hospital, spoke of the important contribution that spiritual healing occupied in their work.

The aims and purpose of the Fellowship are succinctly set forth in the following terms, "Believing that God's purpose for man is wholeness of body, mind and spirit; that the earthly ministry of Jesus sought to bring such wholeness to men, and that His grace and power are ever available through the channel of faithful prayer, members humbly acknowledge the call to share in this ministry and healing. Medicine, psychology and religion each has its part to play, but abundant life is the gift of Christ himself.

"Groups have been formed in a number of local meetings for this work. They meet regularly for prayer on behalf of individuals for whom help has been asked. Personal contact and visitation of the sick often form part of the service. Many groups give time for study and discussion."

Thus it will be seen that the emphasis is not on sickness but on the redemption of the whole man—body, mind and spirit. The means by which this wholeness is sought is through prayer. The value of medical science is not denied, but it is recognized that healing is ultimately the gift of God to men and that by itself the scientific method is insufficient to achieve health.

To spread their concern, conferences and retreats which are the opportunities for extended periods of quiet worship, are arranged. In addition to group meetings, help is given to isolated and sick friends through a postal correspondence group. A regular News Letter is published giving news of various activities. Pamphlets on the subject have been published and in recent years the Fellowship has been grateful for the assistance of the Friends Home Service Committee in their literature work—further evidence of the Society's growing interest in this neglected aspect of the Gospel. A new and experimental development is in the use of a room at Friends House where experienced members of the Fellowship will be available to give help and council to those in need.

Of particular importance is co-operation in this work with members of other churches. The Society itself is represented on the Churches Council of Healing. In London much useful work is carried on by a committee on which many churches are represented. This committee, its chairman a Friend, has been able to arrange lectures for medical students and nurses in some of the important hospitals. Closer co-operation is being developed with hospital chaplains. For some years past a series of lectures for the general public has been held and has been met by a good response.

The Fellowship looks forward to the future with confidence that they will be able to overcome the hesitation that is felt by some Friends who fear that the existence of the Fellowship may encourage an introspective attitude, and also think that the regular Meetings for Worship should be sufficient channels of Divine healing in them-

(Continued on page 28)

On Christian Frontiers . . .

Devoted to developments in the work of peace, public morals, and social order, by the Five Years Meeting of Friends. Edited by Merton Scott.

The Christian's Handbook on Communism

Packed into 71 pages of fresh and stimulating writing is an analysis of communism and its appeal and effects on the Christian Church. Most books are written with a message for a particular group—laymen, preachers, students, etc. There are only a few books which this reviewer feels should be read and studied by every church member. This is one such booklet. The writers are all Christian workers from Latin-America who spent four months in an intensive study of the subject. They wrote especially for the local pastors and members of the younger churches in what we call foreign lands. This gives it the qualities of simplicity and directness which are necessary for its message to be grasped by Mr. Average Churchmember in this country.

In the first chapter, the author suggests that communism's appeal and power lie in its having a *philosophy* that makes life meaningful and gives the individual a sense of purpose, a *passion* to achieve and a definite *plan of action.* "How have we failed?"

The next three chapters deal with "What is Communism?" What is Communism Doing?" and "What is Communism Doing to the Church?" We have too often not known the real nature of our opponent and have therefore not known how to deal with the problem except by denunciation. Or we have piled higher the military weapons vaguely hoping that a display of force might stop the march of communism.

"Can a Christian be a Communist?" opens the concluding three chapters. The others are "Christians and the Economic Order" and "What is the Christian Answer to Communism?" In this section, this reviewer finds the call of God to the Church for our day and age: a warm evangelical Christianity with a sense of responsibility and more than responsibility, a yearning concern for the people in this world; love which will not let us rest in the presence of injustice, hunger, oppression, sickness and suffering. When we share this concern, then will men see that we have been with Jesus for we remember that he said judgment is based upon "inasmuch as ye have done it unto the least of these. . . ."

This is an important book. A three sessions study group for three prayer meetings in a row would do much to deepen the understanding of the place of your meeting in God's purpose—a good project for a local peace committee. Cost 35c per copy.

* * * *

Handbook for Conscientious Objectors

Here are 102 pages of carefully indexed and classified information on the current draft law and the conscientious objector. This is the most comprehensive and helpful body of resource material yet produced to serve as a manual for the young man involved in the draft system or for the Friends' Meeting draft counselor.

"C. O.'s Under Selective Service" is the first section. Here are suggested rules to follow, the procedure for obtaining classification as a C. O., and assignment to civilian work. Basic factual material with references to court opinions which have interpreted various points.

"C. O.'s in Court and Prison" provides the kind of information on court proceedings and prison life needed by those who become involved in legal prosecution because of conscience. It is based on the experiences of many who paid this price of obedience to conscience above the state.

We urge every young man facing the draft to read the third section, "C. O.'s in the Armed Forces." This is especially pertinent for those considering the noncombatant classification as their choice of service. Many frustrating heartaches and embittering difficulties will be avoided if these facts are well understood by the registrant.

The final section, "Thinking Through the Basis of Conscientious Objection," deals with religious training and belief, the Supreme Being clause, the use of force and a series of representative questions which confront the C. O. either being asked of him directly or indirectly.

Lyle Tatum has done the efficient and capable job of compiling and editing this material. We are grateful to him. Cost 35c each.

* * * *

Conscription of Conscience, by Mulford Q. Sibley and Philip E. Jacob, Cornell University Press, 580 pages, $6.00.

The size of this book will be a clue to the scope and thoroughness of its treatment of "The American State and the Conscientious Objector, 1940-1947." The authors have done an able and objective study of the period of time designated as it relates to the treatment of C. O.'s by the United States. The major portion of the book deals with the system of alternative service, Civilian Public Service.

This is a valuable resource for the study of the problems of the place of conscientious objectors in a society going a different direction. There should be careful consideration of this book by the leadership of the Society of Friends to help in making our decisions which confront us under the present Selective Service System. The book does not try to make a case for a particular point of view as indicated by the fact that when it comes to evaluating the effect of the churches' cooperation with the C.P.S. system, the authors part company and present opposing points of view. It is worth serious and prayerful consideration.

* * * *

Citizens of the World, by Stringfellow Barr, preface by Justice William O. Douglas, Doubleday & Co., 285 pages, $3.00.

Many of our readers know the author's pamphlet "Let's Join the Human Race." The present book is an expansion of Barr's thesis presented there, the establishment of an International Development Authority to raise the standards of living in the underdeveloped countries. Here is a man with a passion. The author's emotions are present on each page. They are contagious. They are necessary if we are to be moved to act. And act we must. A world revolution goes on apace. So often we are preoccupied with making a living, with having and holding so many things that we remain unaware of its intensity and advanced progress until something tragic impinges upon our lives to make headlines — rioting in South Africa, guerrilla raids in Malaya, or an election in Chile—which makes us come alive and see ourselves as "citizens of the world." Such a tragic event might be the loss of some of our missionaries or fellow Friends in Kenya to the Mau-Mau movement there.

One could wish that there were more in this book or that the author did not so often convey a "chip-on-the-shoulder" attitude, but it is so important that we must not carp about details. You should read it carefully and supply by your study and action that which is lacking.

This is not a religious book in the sense of making its appeal on moral or spiritual grounds or pointing up responsibility to act on the basis of being accountable to God for our stewardship. The author says he is appealing to common-sense. However, it is time that the questions which are raised

(Continued on page 30)

The Sunday School Lesson

Prepared by Russell E. Rees

For February 8
Jesus Teaches God's Grace

Matthew 20

The parable of the laborers and their hire has always been a difficult one, and has been avoided because it seems so hard to interpret. However, placed along side the parable of the Prodigal Son it may be more understandable. If the father was justified in receiving back his son with open arms after he had sinned woefully against him, then an employer could also be generous with his laborers, giving them not what they deserved according to a legal standard, but what he, in his generosity, wanted to give.

One need not conclude that Jesus was offering a pattern for all employers, saying this is the way they should act toward those who work for them. He is saying rather that God's dealing with men is not according to the fixed rules of the marketplace, doling out so much pay for so much service, but that in his love he chooses to be generous beyond any computation, giving far more than they have any right to expect.

If this is an interpretation of the spiritual Kingdom, and serves to illustrate God's grace toward men, then certain things follow. Can you be jealous because God forgives one who has sinned greatly as readily as he forgives one who has sinned only a little? Can you be jealous because the prodigal is welcomed home in spite of his grievous errors? Are we to put limitations upon love, insisting that it be measured out in thimblefuls?

Many of the parables of Jesus, in fact most of them, are told with a single purpose in mind. The central thing is sharply drawn, and the point shines plainly through the story. If one undertakes to make the parable an allegory, and presses each point to the extreme, then the whole story breaks down. The stories are not flood lights but spot lights.

It cannot be argued from this parable therefore, that since God is generous it makes no difference whether or not a man does his best and devotes himself to the work of the Kingdom. Jesus does not say that if the men continued to wait until the eleventh hour every day the rewards would always be the same. That question is not even raised. The light is thrown upon one particular instance, and the generosity of God *in this case* is shown.

In the story of the prodigal son, it is the elder brother who is shown to miss the point of the father's love. He could think only of himself and of blind justice. Why should the father forgive a wastrel? So also in this story those who complained did so, not because of the master's dealing with them, but of his generosity toward the latecomers in the vineyards.

"The quality of mercy" is often hard for us to understand. Yet not many of us want to be treated with blind justice. There is always a good excuse for our mistakes. And are we not sure that a merciful God will see us, not as others see us, but as we see ourselves? Do we complain because we receive "every man a penny," and are the objects of the Eternal compassion? Then are we fully aware of what the grace of God means, and do we rejoice because the "Love of God is broader than the measure of man's mind"?

When God forgives others we should rejoice with exceeding great joy, for it is another evidence of his willingness to also forgive us when we fall into manifold temptations.

Questions:

1. Do you think it is possible for men to deal with their fellowmen in the spirit of grace? How would they behave if they did?

2. To say that this is an earthly tale with a heavenly meaning, does it mean that the implications of the parable are not applicable to our daily lives? What does it imply?

For February 15
Whose is the Kingdom?

Matthew 21: 33-43

The parable we are studying today cannot be called original because of its similarity to Isaiah 5. There are developments in the thought of the parable but its point is very much like that of Isaiah. In Isaiah the words are directed to the house of Jerusalem and of Judah, and it seems clear that Jesus directed his words to the nation of Israel, his fellow Jews. It points out the fact that privilege always carries with it responsibility.

It is a familiar method of indicting Israel to recall God's great care in bringing her through all her troubles of the past, leading her out of Egypt, across the wilderness, into Canaan, the establishing of the Kingdom. And in the light of God's dealings, what kind of loyalty does he have a right to expect? Will not her infidelity be punished?

Jesus adds somewhat to the teaching in Isaiah. The killing of the servants sent to collect the rent, and finally the killing of the son of the owner, could not but he interpreted to represent the hostility shown toward the prophets when they sought to reform the nation, and at last the destruction of the son who came with a final appeal to the nation. What will the owner do now? Isaiah pronounces woes upon the disloyal nation. Jesus says that he will "let out his vineyard to other husbandmen."

A parallel story is found in the account of the man who prepared a great feast and invited his friends, who refused for one reason or another. Then he sent out into the highways and hedges to bring in the halt and the lame and the blind. No doubt the latter enjoyed the feast far more than the guests first invited. They would appreciate the feast because they were hungry.

There are so many ways of applying this story to our lives that it is hard to know where to start. Do church members appreciate their privileges? I am afraid that often the invitation is so familiar, the dishes so commonplace, the company so selected that we fail to count it a privilege to be among the ones bidden to the feast. I wonder if God ever gets discouraged, saying, I will let out my vineyard to other husbandmen.

What is the responsibility of a person, or a nation, that is as well fed as we are today? Can we simply thank God for food, and let it go at that? What is God's purpose for a well fed people? Is it merely that they should grow fat and sluggish? Or is food a privilege and a responsibility? How can we go about the business of sharing our abundance with a world that is hungry? Will a few gifts of food packages fulfill our responsibility?

Do you think that God ever does take away the privilege of a people when they grow soft from overindulgence? Or is this simply a law of the universe, like the law of gravity?

Questions:

1. Do you think this parable could be applied to the United States? In what ways are we a "vineyard on a very fruitful hill"?

2. Name some of the opportunities which face us as a nation today. Are they as great as those which faced Israel? How are we failing to live up to our privileges?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Quaker Men in Action .....

News of Organization and Activities of Friends Men. Edited by Merritt Murphy, Secretary, Quaker Men.

Three more groups of Friends men, all of them Monthly Meeting organizations, have received Quaker Men Charters since the last report.

This month's Charter Honor Roll includes:

Center Monthly Meeting (Indiana Y. M.)

Springfield Monthly Meeting (Wilmington Y. M.)

West Richmond Monthly Meeting (Indiana Y. M.)

Wilbur Beetley is president of the Center Quaker Men, with Leroy Yount as vice-president and Howard Yount as secretary and treasurer.

Heading the Springfield Quaker Men is Neil Bevan. Secretary-treasurer is Gordon R. Warren. This group meets on the third Wednesday of each month.

Orval J. Fetters is president of the West Richmond Quaker Men. Vice-president is Harry B. Stanley, Byerly Ward is secretary, and Ernest E. Orr is treasurer.

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It has been the privilege of the writer to participate in two Charter presentation programs during the past few weeks. The first was at Westfield, in Western Yearly Meeting, when a public program was held on a Sunday evening in the Meetinghouse with the men in charge of the service. Also participating in this program were Virgil Chandler, president of Western Churchmen, the men's organization in Western Yearly Meeting; Clayton Fields, vice-president, who is a member of the Westfield Meeting; and officers of the Westfield men's unit.

The second was at New Castle, in Indiana Yearly Meeting, where the men enjoyed a turkey dinner. President Kenneth Garriott served as toastmaster, and others having a part in the program were Ray McCracken, president of Quaker Men in Indiana Yearly Meeting; John Compton, Indiana Yearly Meeting Superintendent; Will Johnson, president of Fairmount Quarterly Meeting Quaker Men; and Thomas E. Jones, president of Earlham College.

Forest Ratcliff, chairman of the project committee, announced plans for the New Castle men to decorate the front of the Meetinghouse for the Christmas season and for the sponsorship of raising the Meeting's $1,250 pledge for the Central Office Project. Program Chairman Truman Whitaker announced a Father-and-Son banquet for Feb. 12 and Ladies night for April 9, when Elton Trueblood will be the speaker.

* * * *

This Month's Program Suggestion—

Friends women always enjoy being invited to a church dinner where the men do the cooking and serve the meal. Such service for a Mother and Daughter banquet is particularly appropriate. It is a good way to pay tribute to the women for their faithful service, and provides splendid fellowship for the entire Meeting. Many men's groups may want to provide a program and special music in addition to serving the meal.

* * * *

Men of Alamitos Meeting, near Garden Grove, Calif., have completed a marvelous piece of work in constructing a new meetinghouse. Starting with only about $3,000 cash, they broke ground and began work on a structure now valued near $50,000. Working three nights a week and on Saturday as much as they could, with a crew quite often up to thirty five men, they did everything (up to the plastering) exclusively with volunteer labor.

* * * *

The action of the Trustees of the Five Years Meeting in giving the green light to the Building Committee is another step toward the completion of the first national project of Quaker Men—sponsoring the raising of funds for a new Central Office Building.

The Trustees also gave Quaker Men a challenge when they decided that actual construction should not start until $50,000 or more cash is in hand. Prompt payment of pledges will be necessary to get the project actually under way. And Meetings which have not yet responded in a definite way are encouraged to do so, now that the critically needed Central Office Building is assured.

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This Month's Project Suggestion—

In sponsoring projects, local Quaker Men Units often are faced with the necessity of raising funds to finance their work. Here is what one group did:

First, they sponsored a Bean Supper at which all in attendance were served all the baked beans, crackers, bread, pie or cake, and coffee they desired for 50 cents.

Then, following the supper, donated gifts from church members, including used furniture, farm produce, baked goods and miscellaneous items, were auctioned. The evening proved entertaining with much good fellowship, as well as being profitable for the men's treasury.

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From Wilmington Yearly Meeting comes the report that men across the Yearly Meeting are channeling new interest and activity through the Quaker Men organization.

On a Yearly Meeting level, Wilmington Quaker Men have undertaken two projects this year. The first is to underwrite the new Central Office Building project to the amount of $10,000.

The second project is to buy seats for the new Wilmington College auditorium. The new auditorium probably will be ready for use in August, 1954, as a much improved location for holding Yearly sessions. The seating capacity will be 620 and the seats can be bought at a reduced price of $7.50 each.

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Here and There—

The Leesburg, Ohio, Quaker Men received their Charter November 13. . . . Although Philadelphia Friends are not members of the Five Years Meeting, R. Ernest Lamb reports they have contributed more than $600 for the Central Office project . . . Honey Creek, Iowa, men are planning to raise corn for the next two years on a 2½ acre plot of ground adjoining the parsonage and send the proceeds to the Central Office Building Fund. The ground hasn't been cultivated recently, having been in pasture for some 35 years, so the men expect it to produce bumper crops. . . .

Richard Hartman of Sturgeon Bay, Wisconsin, one of the northernmost Meetings in Iowa Yearly Meeting, recently wrote to the secretary seeking more information about Quaker Men . . . . Sixty-four men enjoyed a Bean Supper and joined in organizing a Quaker Men unit at First Friends in Marion (Indiana Y.M.) recently. . . .

Errol T. Elliott, Executive Secretary of the Five Years Meeting, says, "The work of our Quaker Men in the Five Years Meeting is the most outstanding thing which has happened to us in many a year . . . ."

The Ministry of Counselling, by Carol Murphy; A Pendle Hill Pamphlet, 35c.

Here in the short compass of thirty-two pages is a treatise on the high art of counseling. It is a commendable essay, with a fine balance of an objective behavioral science and the feeling and insights of religion.

Friendly Life—Far and Near

Omer and Myrtle Smith have spent two months in Jamaica visiting the mission work and the family of their son, Logan Smith, who is the representative in Jamaica of the Board of Missions.

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Douglas Steere, Professor of Philosophy at Haverford College, addressed the Minneapolis Meeting on December 14 at 11:00 a.m. and 8:00 p.m. Steere is a well known lecturer, and has written a number of books. He is the second guest leader in the "Institute on Christian Faith and Practice" series.

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The long awaited X-ray machine for the mission field in Africa has been ordered. According to Dr. Horst Rathe, our resident physician on the field, this machine will, among other services, make it possible to detect tuberculosis in the early stages. Tuberculosis is becoming a major medical problem in Africa.

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Arrangements have been completed for a concert by "The Singing Quakers" of Friends University to be given at the Minneapolis Meeting next March 19th. This musical organization has gained an enviable reputation as one of the outstanding college choirs of the country. It appears each year with the Wichita Symphony, and is well known throughout the southwest part of our country. A special dinner is being planned to precede the concert.

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"Houses for Hiroshima" in 1952 provided one home for a family in Nagasaki and six in Hiroshima, reports Floyd Schmoe. Funds are available for two more homes in Hiroshima but construction will not begin on them until weather improves. Work in Japan was delayed this year until autumn. Building costs have doubled since the beginning of the war in Korea so our money does not go nearly as far as it did. To offset this as much as possible we are building smaller apartments in multiple units.

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The Material Aids program of the AFSC is seeking contributions of two 16mm movie projectors, either new or used—one for the Berlin Center and one for Italy to be used by the Movement for Civic Collaboration, one of the organizations with which the AFSC is co-operating. Also good second-hand 78 r.p.m. popular and classical records are needed for use in the Student and Neighborhood Centers in Western Germany. Contributions should be sent prepaid to the AFSC, 23rd and Arch Streets, Philadelphia 3, Pennsylvania.

* * * *

Annually the Friends Peace Committee of Philadelphia Yearly Meeting conducts a William Penn program near the birthday of Penn, in the schools of Philadelphia. This year they provided speakers in 193 school assemblies with nearly 60,000 children attending. The series lasts for nearly two weeks and offers to the children an understanding of the basic ideas of Penn in the establishment of Pennsylvania. This program, starting in 1948, has nearly doubled in its service during the five years.

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The Friends World Committee has colored slides of the Oxford Conference and Tercentenary celebration to loan to Friends groups. It also offers for rental at $2.00 each, six long-playing records of certain portions of the Conference proceedings. They are: 1. Address of Harold Loukes. 2. Address of Kathleen M. Slack. 3. Introductions on World of Tensions and Race, Richard H. McFeely and David S. Richie. 4. Responsibility for Peace and for Service, Kathleen Slack and Gilbert F. White. 5. Outreach and Worship, Myrtle A. Radley and Howard H. Brinton. 6. Last portion of final session. The Conference report is available at $1.00 per copy.

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At the World Conference in Oxford a concern was expressed by Jean P. Inebnit for a voluntary constructive corps which might be attached to the United Nations. In line with that idea is a resolution passed by the General Council of the United Nations Association: Convinced that a United Nations Volunteer Corps, ready for emergency rescue and relief work as well as for long-term reconstruction and development service, would contribute to the inspiration and linking together of the peoples of the world, requests the National Executive Committee to appoint a United Nations Association Commission to study the practicability of such a corps, and to report to the next meeting of General Council.

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The "sock trees" in the Ardmore Avenue and Essex School in Lansdowne, Pa., sprouted 500 pairs of socks, a Christmas project to help needy children overseas. This project was started by sixth graders in the public school who brought sox to decorate paper Christmas trees in their school buildings. The sock trees stayed up until Christmas vacation, when the socks were sent to the warehouse of the American Friends Service Committee, 23rd and Arch, to be shipped overseas.

Last year the Lansdowne school trimmed a mitten tree, a very popular Christmas project sponsored by the Committee on Educational Materials for Children of the AFSC. This project, reaching across the entire country, through schools, churches and communities brought in 20,000 pairs of mittens in 1950 and 34,400 pairs in 1951. The mittens are sent to Germany, Austria, France, Northern Italy, Japan, and Korea.

VISITING FRIENDS:

Friends traveling in Florida are reminded of the guest house of Sarah Belle George, 202 2nd Ave., Daytona Beach. Friends Meeting in this area welcomes visitation.

LONDON REFLECTIONS

(Continued from page 24)

selves. Despite this, many recognize that an attempt to regain for our generation the whole Gospel of Christ must be taken seriously by Friends. The Fellowship was greatly encouraged by the fact that there are Friends in other countries who are equally concerned, as was indicated by the numbers who attended the special interest group on this subject at the World Conference.

George H. Gorman

READ LONDON FRIEND

Readers of *The American Friend* will find the London *Friend* a welcome and interesting addition to their weekly reading. It fills a need to those who would be informed on Quaker life and thought the world over.

The *Friends Quarterly* (London) is for more leisurely reading, and is a much appreciated magazine for Quakers.

You can subscribe to both of these journals through:

John B. Hutchinson, 131 Prospect Road, Haddonfield, N. J., U.S.A.

The cost is only $4.50 for the *Friend*, for a full year, and for *Friends Quarterly*, $2.50. Please book your order now.

Friendly Fellowship

MARSHALLTOWN, IOWA—Great spiritual help came through recent evangelistic meetings. Frank L. Davies, pastor, brought good messages of gospel truth and Donald Gatrelle, pastor of the Albia, Iowa, church, brought messages in song.

The annual meeting of the AFSC was held in our church in October. Challenging messages were given by James Bristol of Philadelphia and Glenn Bartoo of Des Moines.

A half hour of the prayer meeting held Thursday nights is devoted to the study of the book of Genesis. Frank Davies presents the lessons which are interesting and helpful.

Miss Merny Gaveker, a missionary on furlough from Guatemala, C. A.; Robert Cope, pastor of the Whittier, California, meeting; and Miss Helen Perkins from the AFSC office in Pasadena, California, have been recent visitors in our meeting.

Frank L. Davies has given reports of the Oxford Conference in churches and service clubs in Marshalltown and in various places over Iowa Yearly Meeting and he has also shown colored slides.

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SWITZERLAND—A large party was held in Lausanne on November 30th to celebrate Hélène Monastier's 70th birthday. Friends and "Friends of the Friends" from many parts of Switzerland came to pay tribute to the "mother of Swiss Friends." After Meeting for Worship, at which many Friends spoke in French or German, upwards of 40 people sat down to lunch and then adjourned to the Maison du Peuple for the afternoon. Speeches and short acts, interspersed with songs, gradually revealed the remarkable range of Hélène Monastier's activities in Lausanne where she has lived and worked since she was ten.

She joined the Society of Friends in 1932, a natural outcome, it would seem, of her constant aim to live "in the spirit that takes away the occasion of all wars."

A notable absentee was Hélène Gautier who was busy organizing a referendum among the women of Geneva. Swiss women do not at present enjoy the right to vote and it has been argued that they do not desire it. Hélène Gautier has given much time and energy to promote the referendum which aimed to disprove this contention. About 58% of Genevese women recorded their opinion, the vast majority being in favor of female sufferage. The organising committee of which Hélène Gautier was a member may feel well satisfied with the result of their efforts. Such works seem to be in the tradition of Swiss Quakerism which Hélène Monastier has done so much to foster.

* * * *

DARTMOUTH, MASSACHUSETTS — The Sunday School of Allen's Neck Friends' Meeting held its annual meeting after a potluck supper attended by about seventy-five children, parents and friends.

Cynthia Lawrence received a silver bar to add to her pin in recognition of her ninth year of perfect attendance. Richard Lawrence and Joyce Borden received their seventh and sixth year bars, respectively.

Committee reports were heard and officers elected for the coming year. Margot Ensign, chairman of the Relief Committee, reported 485 pounds of food and used clothing sent to families in Germany with whom she and David Ensign, our pastor, were acquainted while working for the AFSC. About 190 pounds of used clothing have been sent to the Cambridge center for distribution. Money was given for sweaters for use in Palestine, for a CARE food package to Korea, and for a CARE midwifery kit to India.

Since this report, 189 pounds more of food and new and used clothes and household articles have been sent to nine families and two distributing agencies in Germany for Christmas

At Sunday School on the day after the annual meeting promotion exercises were held, Gordon F. Parsons, superintendent, presented a Bible to each child eight years of age who had not previously received one from the Sunday School.

Dartmouth Monthly Meeting, including Smith's Neck and Allen's Neck Meetings, held annual roll call with a good response. After the business session, Millicent Foster, of East Greenwich, Rhode Island, spoke on the Oxford Conference to which she was a delegate and gave a fine spiritual interpretation of the meetings and other events. Refreshments and a social hour were then enjoyed in the hall.

The following week George Selleck, Secretary of the Friends' Center in Cambridge, gave a good talk at Allen's Neck Meetinghouse on the Conference and showed colored slides taken there.

David Ensign is at present Director of International Relations for the New Bedford Interchurch Council, and also vice-president of the Ministerial Association of New Bedford and chairman of its program committee.

Dorothy T. Acheson

* * * *

FREEPORT, MAINE — South Durham Friends Meeting was the recent host to Quarterly Meeting. Louis Marstaller told of his recent trip to Oxford and the World Conference held there this summer. George Bliss gave an interesting report of the workcamp sponsored by the New England Area office of the American Friends Service Committee among the Penobscot and Passamaquoddy Indians of our state.

Family night is held every third Sunday night of the month with the families of the community gathering at the meetinghouse vestry for a supper. Then we sing and have various programs. An excellent piano recital was given by William Eves one Sunday evening; another time Louis Marstaller described living conditions and customs in England. Willard Ware, now of Worcester, Mass., but whom many remember as a boy in our community, showed several colored pictures of his trips on the continent and in Great Britain. Katherine Haviland showed many slides on Israel and Jordan (formerly Palestine) and told of her work in that area. Her sister, Edna, expressed appreciation for the work of the women in her Woman's Society.

Adult Fellowship meets the first Friday of each month. After our business meeting local talent usually provides entertainment. Also we have had a Bowdoin student from Iraq tell of his native land. Rev. Arthur Samuelson, First Parish Church, Brunswick, related incidents from his years as a prison chaplain. Again this year we gave a Halloween Party for the children (of all ages) of the community.

A youth Fellowship has been organized and meets the 2nd and 4th Sunday evenings of the month. Business, devotions, and a discussion occupy most of the hour; but frequently refreshments and games are part of the program.

HOLY LAND TOUR

Khalil Totah will conduct a tour at Easter visiting Jerusalem, Cairo, Damascus, Beirut, Rome, Paris, London. It will be by plane taking 40 days. Round trip from New York $1850. Communicate with Khalil Totah, 402 South Washington, Whittier, California.

WANTED

A copy of *The Flowering of Mysticism* by Rufus Jones, published in 1939 by The Macmillan Company. Mrs. Mildred McAllister, 1283 — 4th Ave., Salt Lake City 3, Utah

ON CHRISTIAN FRONTIERS

(Continued from page 25)

about human need and our relation to the rest of humanity be faced by Christions as having high priority in our meeting the challenge of God and the world. We must not fool ourselves with the idea that if we meet physical need we have accomplished that which the Church is called to do. But, neither do we believe that we can remain Christian and not do something about a world in which two-thirds of the people go to bed hungry every night.

Merton Scott

GEORGE SCHOOL

Community Living

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It is time for educators to give more emphasis to the fact that the only education for the uncertainties of change are the old certainties of man's knowledge and faith . . .

We educate not for fear . . . but for confidence, eagerness, creativeness and adventure in whatever may come. And only the old certainties will suffice and sustain educated men in the world before them.—*Jonathan Daniels,* at the George School Convocation.

For further information please write

RICHARD H. McFEELY, Principal, Box 350, George School, Pa.

WANTED

A nurse and a housekeeper at The Friends Rescue Home, 245 North Powell Ave., Columbus, Ohio. A definite Christian experience, good health, adaptability and willingness to serve the Lord are required.

HELEN NEWLIN KINDEL 1912-1952

An impressive Christian memorial service for Helen Newlin Kindel was held in the Wilmington Meetinghouse November 12. Among many friends of the family who gathered and took part in the service were Ward Applegate, Norman Young, Ellen Robinson, William Reagan, Mary K. Farquhar, Mabel Hawthorne, Dewitt Foster, and Howard Harris.

Those who shared in the worship and inspiration of the service were challenged by the life of Christian service and the gentle spirit of Helen Kindel as a mother, teacher, and missionary. Because of her untimely death, all felt a sense of responsibility to become more useful in an effort to fill, to some degree, the vacancy she has left.

Helen Kindel passed away after an illness of several months at Xenia, Ohio, on November 8. She was born on January 21st, 1912. She is survived by her husband, Ersal; two daughters, aged 11 and 3; a son, aged 9; and her mother, DeElla Newlin. Helen was born in Richmond, Indiana. Her father died while she was a young girl, and she and her mother moved to southern Ohio where DeElla Newlin served as pastor in several Meetings. Helen attended Park College in Missouri where she met Ersal Kindel. They were married in 1940 and established their home in Minneapolis where Ersal was on the faculty of Minnesota University. After a year at Berea College, the Kindels felt led to serve Friends on the African mission field in Kenya. While in their fourth year of service there, Helen contracted the illness which led to her death.

ENGAGEMENTS

CARTER-PARKER — C. Wayne Carter, son of Mr. & Mrs. Walter E. Carter, and Elizabeth Parker, daughter of Ruth and Hollowell Parker, Clerk of Homewood Friends Meeting, Baltimore, Maryland. Wayne Carter, formerly of Russiaville, Indiana, is the Homewood Monthly Meeting Secretary.

LEACH-FRANCIS — Robert J. Leach of Geneva, Switzerland, and Jean A. Francis, also of Geneva and Wandsworth Common, London, England. Robert Leach is a member of Providence Monthly Meeting, Media, Pennsylvania, and Geneva Meeting, of which he is now clerk.

MARRIAGES

PALMER-HEINE—Ruth Candida Heine, daughter of Valker and Marie Heine to T. Vail Palmer Jr., son of Thompson V. and Esther Lamborn Palmer, West Chester, Pennsylvania, on December 6, at Selly Oak Meetinghouse, Birmingham, England. Candida Heine is a member of Wellington and Hawkesbay Monthly Meeting, New Zealand. Vail Palmer is a member of Concord United Monthly Meeting, Concordville, Pennsylvania.

Candida and Vail met as delegates to the Conferences at Reading and Oxford and have since been students at Woodbrooke College.

SAVAGE-FURNAS — Deborah Sargent Furnas, daughter of Betty and Paul Furnas, Richmond, Indiana, to Robert Huntingdon Savage, son of Mrs. Henry Savage, Audubon, New Jersey, and Henry Savage, deceased, on October 4, in the Providence Meeting, Media, Pennsylvania. They are now residing at R. No. 2, Bartow, Pennsylvania.

POETRY CONTRIBUTORS

Edna Hamilton, 2636 Fenton Ave., Cincinnati 11, Ohio.

Lois Horton Young, 3024 Gwynns Falls Parkway, Baltimore 16, Maryland

BIRTH

MURPHY — To Merritt and Olive Murphy, a daughter, Peggy Evalyn, on November 20, at Carmel, Indiana.

DEATHS

BOWERMAN—Lois Henderson Bowerman, on May 17, at Tobey Hospital, Wareham, Massachusetts, following an illness of five weeks. She was eighty years of age. She was born in Georgetown, Illinois, the daughter of Eli and Sarah Henderson. At an early age she moved with her family to Merwin, Bates County, Missouri, where she lived until her marriage in 1904 to Albert S. Bowerman, of West Falmouth, Massachusetts, where she had since made her home. She attended school at Baker University in Lawrence, Kansas, and was a teacher in the Friends' Mission School in the Indian Territory, now the state of Oklahoma. She was a lifelong member of the Society of Friends, an elder of Sandwich Monthly Meeting, the Superintendent of Bible Schools in

LAST REPOSE

As trees were changing their green robes
To gold- fringed skirts and scarlet shawls;
As October's warm smile touched the earth
Before the first of winter's squalls:
He closed his eyes in dreamless sleep
Unburdened by life's care and pain. . . .
And yet the blossoms and the soul
Know Easter sun past April rain.

EDNA HAMILTON

BEYOND

Your going from me robs this fertile earth:
You leave behind an emptiness, an ache,
That all the lavish earth can never fill.
Your going to that life beyond makes Heaven
An essence of anticipated joy;
And in his mercy, I am sure God will
From that clear overflow of brightness there
Give me, His child, strength, courage, and a song
To fill me, and content me in His will.

LOIS HORTON YOUNG

Sandwich Quarterly Meeting for several years, a member of the Yearly Meeting Committee on Christian Education, a member of Falmouth W.C.T.U., serving as president for several years, and also taking an active interest in community betterment. Survivors include her husband, Albert; a sister, Laura A. Foster, Elizabeth, New Jersey; a son, Benjamin A. Bowerman of North Waterford, Maine; two daughters, Cecilia B. Fuglister of Woods Hole, Massachusetts, and Priscilla B. Gentile of Summit, New Jersey, and seven grandchildren. Funeral services were held at West Falmouth and burial was in the Friends Cemetery there.

BATCHELOR—Inez E. Batchelor, on December 5, at Boone, Iowa. She was born at Winona, Minnesota, the daughter of Byron and Nancy Hudleson Batchelor. Here she spent the early days of her life and received her early schooling. Later she came with her parents to Iowa. They resided in Muscatine for some time, then moved to Rock Island, Illinois, which was her home until after the death of her parents. She taught school for a short time but soon felt herself led to minister to others through her preaching. She took a short course in a Bible Training School at Marshalltown, Iowa, and then entered into preaching service for over 50 years. With her cousin, Birdie Batchelor, she held evangelistic services in many places in Iowa Yearly Meeting. Later, with Nettie Springer, she held meetings in many of the central and western states. Although most of her work was in the evangelistic field, she also did pastoral work in several places. At two different times she was pastor of the Friends Church in Muscatine, and it was here that she was recorded as a Minister of the Gospel. She started the Friends Church in Buffalo, Iowa, and was pastor there for many years. (Since the failure of her health, she has lived in Boone, Iowa, with Thelma Irwin as a companion, who faithfully cared for her.) Surviving are a sister, Mrs. Robert J. Varney, Sr., and a cousin, Ben Batchelor, both of Muscatine. Funeral services were conducted in Muscatine, Iowa, on December 8, by Viola Smith and Leslie McCarger.

CARR — Rev. George L. Carr, 5751 S.E. 87th Ave., Portland, Oregon, on November 17. He was born in Romeo, Michigan, on January 10, 1873. He attended Cleveland Bible Institute as he felt called to the ministry when still a young lad. He was recorded a minister at Second Friends Church in Indianapolis, Indiana, many years ago. He was married to Maggie Barker of Indianapolis in 1899. She preceded him in death in 1950. George Carr has been a member of, and labored in, Oregon Yearly Meeting of Friends, North Carolina Yearly Meeting and also has been active in Western Yearly Meeting for many years. For thirty years he was contracting engineer for the Lloyd Thomas Appraisal Company of Chicago. He was a life member of the Gideon Organization, serving in various official capacities, as well as being director of the Clean Life League of Winona Lake for a number of years. He did a great deal of lecture work on various subjects among many denominations and business organizations.

LAURAMOOR HOME

Room with board at Lauramoor Home. References required. Address inquiries to Mrs. W. W. Reller, 812 W. Main St., Richmond, Ind.

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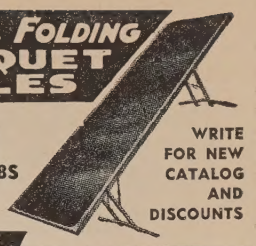

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For a catalog write:

William W. Clark, Principal Oakwood School, Box 45, Poughkeepsie, N. Y.

Survivors include two daughters, Mrs. Goldie M. Tamplin and Alice D. Carr, both of Portland, Oregon; a granddaughter, Mrs. Eilene Fodge of Greenleaf, Idaho; and two great grandchildren. Funeral services were held on November 20th.

FEHMAN — Phillip Fehman, on November 30, at his home, 529 East Washington Street, in Winchester, Indiana, at the age of 89. He came to Randolph County from Germany at the age of 18 months, and for many years he lived six miles northwest of Winchester. He was a member of the Winchester Friends Meeting. Survivors include the widow, Margaret, and one sister, Mrs. Matti Harmon of Winchester. Services were held in Maynard and Walker Funeral Home by Wilbur Kamp. Burial was in Fountain Park Cemetery.

HULL—James Hull, age 79, a retired fruit grower, on November 19, after his car was in a collision with a tractor-trailer. He was born in Clintondale, New York, and educated at Claverack Academy, also having attended the Cleveland Bible School. He was a member of the Clintondale Meeting, an earnest, faithful attender and worker. He was superintendent of the Sunday School for 25 years, chairman of the Ministry and Council, and at the time of his death, an elder of the Meeting. Surviving are his wife, Cora Moshier Hull; a son, J. Parker; a granddaughter, Joan Hull and several nieces and nephews.

THORNBURG — Riley E. Thornburg, suddenly on November 28, at his home, 531 Richmond Street, Winchester, Indiana. He was a Winchester city council and park board member and a pattern maker at the Overmyer Mould Company.

An outstanding athlete, Riley Thornburg was graduated from Winchester High School in 1925. He was active in the P.T.A., and as a member of Winchester Meeting was a trustee and member of the Finance Committee at the time of his death. Among his other church activities was participation in the choir and a number of quartets, and chairmanship of the Christian Education Committee last year. Funeral services were held in Winchester Church in charge of Wilbur Kamp. Burial was in Fountain Park Cemetery.

FRIENDS HISTORICAL ASSOCIATION

We solicit your interest in this Association, "devoted to the study, preservation, and publication of material relating to the history of the Society of Friends." Annual dues $3.00, which includes the Bulletin, issued semi-monthly.

Those desiring membership, please address:

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For application forms address:

Daniel D. Test, Jr., Westtown School, Box 1000, Westtown, Pennsylvania

LOCAL MEETING DIRECTORY

Albany, New York.—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street.

Albuquerque, New Mexico.—Friends Church, 341 Dallas N. E. Bible School, 9:45 a.m. Morning Worship, 11:00 a.m. Evening Service, 7:30 p.m. Hubert H. Nicholson, Minister. Visiting Friends always welcome.

Alhambra, California.—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana.—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California. — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

Brooklyn, New York.—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts.—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

Chicago, Illinois.—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois.—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois.—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati Friends Meeting, 2910 Eden Ave. (one block north of University Ave.). Take bus 55 or 78 to University Ave., walk east four blocks to Eden. First-day School, 9:45; Meetings for Worship, 11 a.m. (semi-programmed); 8 p.m. (unprogrammed). Vivian Schneider, Clerk, 26 Lakewood, Phone UNiversity 6447. Don Stanley, Pastoral Minister, 876 Lafayette, Phone Mulberry 6528.

Citrus Heights, California.—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado.—Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Prayer Meeting, Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa.—First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

Detroit, Michigan.—First Friends, 9640 Sorrento, S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan.—Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Greensboro, North Carolina.—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut.—Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. — Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana. — First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Jacksonville, Florida.—Meeting for worship and business on first Sunday only of each month, 2:30 in Swaim Memorial Methodist Church parlor. Clerk, Virginia C. Greenleaf, 2-4345.

Kansas City, Missouri.—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana.—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California. — First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

Los Angeles, California.—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, RIchmond 70716.

Minneapolis, Minnesota.—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

Montreal, Quebec, Canada.—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana. — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-Week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana. — Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

New Bedford, Massachusetts. — Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

Newberg, Oregon.—Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30, C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York, from October 1st through April each Sunday at 11 a.m.

Orlando, Florida.—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California.—First Friends Church; 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School; 11:00 a.m.; Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

Phoenix, Arizona.—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Ruth Randall, Clerk, P. O. Box 7143.

Portland, Oregon.—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

Raleigh, North Carolina. — The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Scarsdale, New York.—United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington. — University Friends Meeting, 3959 15th Ave. N. E., Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington.—Friends Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross, minister, VErmont 3579.

Shrewsbury, New Jersey.—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

St. Petersburg, Florida.—Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First-day School at 11 a.m.

Tuscon, Arizona.—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write Thomas McCleneghan, 223 N. Mountain Ave. Phone 25960.

Washington, District of Columbia.—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California.—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas.—University Friends, University Ave., at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker, Minister. Dial 2-3373.

Worcester, Massachusetts. — Worcester Friends Meeting, 19 Oxford Street. Sunday School 10:00 a.m.; Meeting for Worship 11:00 a.m. Pastor, Mark Rouch, 19 Oxford St., Tel. 68711.